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hockey (no doubt, *Arnaucanian*). The *Tehuelche* did a great deal of recreational swimming and diving, at which they were very proficient. They, even the women, were greatly addicted to gambling at horse-racing, dice, and cards.

Music and musical instruments.—Songs were without words. The early *Tehuelche* used a bark rattle hung to the girdle when dancing (Fletcher, 1854, p. 80); the later people used a rattle of dried bladder or hide, a skin-covered drum, the musical bow (fig. 18, *h*), and (Musters, 1871, p. 77) a flute of guanaco thighbone (probably the long bone used with the musical bow). The bull-roarer and trumpet were absent. (For details on *Tehuelche* musical bow and songs, see Lehmann-Nitsche, 1910 *a*, and Fischer, 1918.)

Tobacco and alcoholic beverages.—Gambling, smoking, and alcoholic beverages were absent from early *Tehuelche* culture, before the 19th century, but later were passionately indulged in (fig. 16, *l*). A favorite procedure among smokers was to lie prone on the ground and to swallow the smoke in order to produce temporary intoxication. (Cartwright, 1770, p. 19; Coan, 1890, p. 216; details in Burton, 1868, pp. 94–95.) Many *Tehuelche* in Musters' time did not smoke or drink at all (Musters, 1871, p. 190); some did not smoke in Prichard's time (1902, p. 101). Tobacco was commonly mixed with calafate (*Berberis* sp.) wood shavings for smoking (Prichard, 1902, p. 100).

Recent *Tehuelche* hold an eating and drinking feast, called malón, with dancing, during which they sang and struck their mouths rhythmically with the palms of their hands to break the song, and often with bloody fighting before the feast closed (Borgatello, 1916, pp. 30–32).

RELIGION

Our information on *Tehuelche* religion is extremely meager, superficial, and vague. Great confusion, not to say contradiction, reigns, as a result partly of cultural mixture in the Patagonian and especially Pampean region, partly of failure on the part of since otherwise excellent first-hand observers to distinguish exactly between tribe and tribe.

From out of the welter there seems to emerge pretty clearly the conclusion that the *Tehuelche* believed in a Supreme Being, looked upon as in general benevolent and good, but rather aloof and otiose. (See esp. Viedma, 1837 *b*, pp. 73, 79; Musters, 1871, p. 179; 1873, p. 302; Borgatello, 1916, p. 32.) Whether he was the Maker or moral law-giver is not clear, nor have we evidence of any cult, at least in the way of public rites. The more commonly occurring names by which he was known, although some of these may not be *Tehuelche*, are: Gueyeve-cumne (*Tehuelche*, Falkner, 1774, p. 114, "lord of the dead"); Soyahn (*Tehuelche* and *Diuihet*, ibid.; *Patagon*, Dobrizhoffer,

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drink, as the first free allowance was stopped, and in a short time many were in an advanced stage of intoxication, amongst whom was our head chief. The terms of barter were a mantle or unbroken colt for two bottles of villainous Valdivian rum, which was, as the Tehuelches agreed, a very exorbitant price; but inasmuch as the dealers left it free for them either to go without or pay up, the liquor was soon finished and the merchants possessed of some eighteen new mantles and a good number of mares and colts. The artful Tehuelches, however, during the ensuing night, stole back a portion of the mantles, an disembogged the Araucanians about the horses, professing not to be able to catch them. Everything went on quietly until about three P.M., when a fight took place, but the combatants were disarmed. From this up to eight P.M., Quintuhual, Orkeke, and many of the people who had kept sober, were occupied in quelling disturbances, Casimiro being as bad as any, and sending for his gun wherewith to shoot some imagined enemy, which I fortunately intercepted, and after plugging up the nipples hid it behind the toldo. There was little sleep to be obtained till nearly morning, when the inebriated ones laid down anywhere and everywhere to sleep off their potations. The following morning Casimiro awoke with a bad headache and bad temper, and commenced talking about something that had been said to him the previous day, on which I informed him that he must have no shame left in him to get so intoxicated, and that no Indians could respect a chief who was the first to set an evil example by wishing to create a disturbance, while Quintuhual had remained sober, taking care of his people as became a chief, and that he (Casimiro) should have done the same. This raised the ire of the ancient monarch, who answered in a most impolite manner, so much so, that to avoid a row I left him to his bad head and quitted the toldo till he should be in a better frame of mind. Shortly after this little episode we broke up the camp and marched a few miles to the north.

Having been detained by a missing horse, I did not start with

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united forming one of considerable width. Here, under the shelter of some trees, we halted and lit fires to warm ourselves, for the drenching rain had by this time thoroughly forced its way through our mantles. Whilst conversing and making as merry as possible under the circumstances, a messenger dashed up, splashed with blood, and with the effects of drink or furious excitement visible in his face. All crowded round to hear the news, and he shortly informed us that the party who had started to obtain apples on the previous day had met another party of Indians with liquor. A drinking bout ensued, and a quarrel occurred in which a man was killed; but the rest went on drinking, leaving the body outside, where the dogs made a meal of it. This so exasperated one of his comrades that he galloped off to Cheoeque, to whose tribe the party belonged, and the chief at once sent twenty-five horsemen to surround my cousins and demand payment for the death. This they refused to give, so a fight took place, in which four out of the five brothers and another were left for dead, with lance thrusts all over them, the youngest escaping on his own or somebody else's horse, after dropping four of the enemy who tried to intercept him, with a revolver brought by me from Santa Cruz. This was bad news for us, as we were bound to protect these people, who belonged to our united Indians. A consultation took place, in the middle of which Inacayal dashed up with a party all well armed with lances, in addition to their other arms. Foyel's people came next, eager for the fray; the Tehuelches, however, having an eye to business, in the way of bartering the mantles they had brought with them for trade, overruled the warlike ideas of these people, saying 'it was better to wait a little.' Meanwhile guns were loaded and arms got ready, and a party were being told off to proceed to the scene of the *mêlée* and pick up the wounded, when a messenger arrived from Cheoeque with proposals of a peace. I and the rest of the relations of those who had been killed, as we then supposed,

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648 great. I saw myself 1,000 head of cattle pass on their way to Rouque, and Cheoeque was expecting 1,200. The cattle
648 were brought down from the Tandil by purveyors, whose
439 business must be as lucrative as that of the American army contractors; for the Indians are sometimes when sober, or oftener when intoxicated, induced to part with their newly-acquired possessions for a mere trifle, and the cattle, reverting to the dealer's hands, thus do duty over again as a ration perhaps to the same cacique. Thus the Indians benefit but little, while the Government pays a large amount, and the purveyors and other agents grow rich, Indians and Government being esteemed apparently as lawful and natural pigeons, to be plucked by any safe means.

273 The Commandante's reply had been duly forwarded to
579 Casimiro, together with some liquor and presents for my friends; and the morning following my return from the country I was awoke early by a knock at the door, and on opening it found five or six Tehuelches who had made their way over the river to my quarters. After giving them a maté, we all proceeded to the store, and I gave one or two some small presents. Among these first arrivals was my friend Jackechan, the cacique from the Chupat, who confided to me that he had been very drunk the night before. The Tehuelches had not, however, waited till they reached the settlements for an opportunity of abandoning themselves to the pernicious enjoyment of 'lum.' It soon came out that their delay at Valchita had been necessitated by a prolonged debauch on liquor procured from the Guardia. Casimiro had of course set the example, and the drink had, as usual, also led to quarrelling, which resulted in a general fight; several had been killed, including Cayuke, so often mentioned as a staunch friend; and I was greatly grieved at being unable to get any accurate tidings of my Herculean comrade the good-natured Waki, who had, beyond doubt, been killed at the same time.

574 Such common occurrences were little regarded by my visitors, all of whom were caciquillos, and whom I presently